

6
A FAREWELL ⁴

S E R M O N

Preached to the ^{43.2.2.}

I N H A B I T A N T S

O F T H E

P A R I S H

O F

St. *Mary Aldermanbury,*

L O N D O N,

U P O N

S U N D A Y, June 24. 1722

And Published at their Request.

By NATH. MARSHAL, D.D.

their late L E C T U R E R ^K

Canon of *Windsor*, and Chaplain in Ordinary to
His M A J E S T Y.

L O N D O N,

Printed for *W. Taylor*, at the Ship, and Black-
Swan, in *Pater-Noster-Row*. M.DCC.XXII.



TO HIS
Very good FRIENDS
THE
INHABITANTS
Of the PARISH of
St. Mary Aldermanbury,
L O N D O N;
THIS
S E R M O N,
P R E A C H ' D
At taking Leave of them, and Publish'd
at their Request,

*It, with great Gratitude and Affection,
Dedicated, by their much-obliged
and faithful Servant,*

NATH. MARSHAL.



2 CORINTH. V. 10, 11.

For we must all appear before the Judgment-Seat of Christ, that every one may receive the things done in his Body, according to that he hath done, whether it be good or bad.

Knowing therefore the Terror of the Lord we perswade Men; but we are made manifest unto God, and I trust also, are made manifest in your Consciences.



OUR Apostle had here an Argument before him, of a very delicate and tender Nature, by which he was engaged in a Difficulty, which every Man will feel, who is to speak any thing of himself, and of his own Integrity. He will find it, then, the hardest Thing in the World to guard on the One Hand, against the Oppressions of Modesty, and an unmanly Diffidence;

dence; as on the *other*, to ward off the Imputations of Insolence, Arrogance, and Conceit.

St. Paul had pass'd through various Censures, as all Men must in a publick Station; and, as he expresseth his own Sense of it in the next Chapter, * *through Honour and Dishonour, through evil Report and good Report, as a Deceiver, and yet true*: And therefore well-knowing how much the Success of all his Labours among these *Corinthians*, would depend upon the Personal Opinion they should entertain of him; he hath employ'd the first seven Chapters of this Epistle, in a Defense of himself, from some unkind Insinuations which had been spread against him, as a Man of Design and Artifice, and a mighty Lover of Dominion and Authority; to which he hath added many seasonable and solemn Assertions of the † *Simplicity and godly Sincerity*, wherewith he had discharged amongst them the Duties of his Function; and of the uncorrupt Views, wherewith he had hitherto endeavour'd to serve them in their most important Interests.

AT the 13th Verse of the preceding Chapter, he opens, I think, his Entrance upon this Topic of his Discourse, which he hath branched out into two Divisions; in the *One*, *he had respect unto that Recompense of Reward*, which he expected from the Hand of his righteous Judge; as with a View to it, he had told them, in the

* 2 Cor. vi. 8.

† 2 Cor. i. 12.

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9th Verse of this Chapter, he had therefore labour'd, *that whether present or absent, he might be accepted by their common Master* : From whence he proceeds in my Text, to *another very great and prevailing Motive with him, viz. that solemn Appearance which we all must make at the Judgment-seat of Christ, there to receive in, or through, the Body, according to what we have done, whether it be good or bad.*

AND surely these united Expectations, (the *Hope of God's Favour, and the Fear of his Vengeance*) might, in a Construction of *Charity*, or even of *common Justice*, be presumed to have their Weight with any Man of good Sense and Reason ; the Want of which was never imputed to our Apostle, by the worst, and most implacable, of all his Enemies.

Knowing therefore, saith he, the Terror of the Lord we perswade Men : As if he had said, —
“ From a serious and convincing Sense of the
“ Importance of the Gospel, to my self and
“ you ; from a lively prospect of the Recompense
“ entail'd upon a cordial Adherence to it ; from
“ an awakening Apprehension of those unutterable Torments, which will be certainly inflicted upon the Transgressors of it ; from
“ Motives of this *high and momentous* Nature,
“ and not from those *low and sinister* Views,
“ which by some have been ascribed to me, I
“ have hitherto been employed in perswading
“ Men to be Christians.” For the Truth of the foregoing Declaration, he Appeals to God, the
great

great Searcher of Hearts; to which he subjoins a modest Reference to their own inward Sentiments and Convictions. *We are made manifest* (saith he) *unto God*; and, *I trust also, are made manifest in your Consciences.*

READ, altogether, the first seven Chapters of this Epistle with Attention and Care; observe the Strain and Tenor of our Apostle's reasoning throughout them; consider the Aspersions he was to wipe off, the Opinion he was either to raise, or to preserve, in the Minds of the Persons he was engaged with; the Difficulty of Self commendation, or of Self-vindication, when even the most necessary and unavoidable; and then I will recommend to the Man of *critical Discernment*, as well as to the *plain Christian*, the Force, the Beauty, the Pathos, the Turn, the Point, the Insinuation, and the Address; together with the Simplicity, the Gravity, the Goodness, the Honesty, the Prudence, and the pious Meaning of our Elegant and Holy Author, in every Part of this admirable Composition, which I have nowhere seen exceeded in any Writer whatsoever, either Profane or Sacred; Human or Divine.

The Words * *done in the Body*, are capable of two different Constructions, which are both, however, applicable to our Apostle's Purpose.

* ἵνα νομισθῇ ἐκαστὸν τὰ διὰ τὸ σῶμα ὡς ἂν ἔπραξεν, εἴτε ἀγαθόν, εἴτε κακόν.

WE

WE, by adding in our Version the Word *done* (which is not in the Original) represent the Sense of the Passage, as plainly relative to the Behaviour and the Actions of Men in their present Life; which yet is sufficiently spoken to in the Words next following; *according to what he hath done*. Now to say, *that every Man shall receive the Things done in his Body, according to what he hath done*, hath very much the Appearance of a Tautology; *i. e.* of saying the same Thing twice over in one and the same Sentence.

IT is more agreeable to the Language of the Apostle, to the Words he hath made use of, and to the Rules of good Sense and Writing, to interpret the Passage thus: * That every Man may receive, *in, or through, his Body, according to what he hath done in it; through it, as the Instrument, the Canal, the Vehicle, or the Organ, by which the Reward of his Deeds shall be dispensed to him.*

FROM the Words thus open'd, and from the Assertion contained in them, I shall enter upon the following Inquiries.

* N. B. Some read the Passage τὰ ἰδιὰ τῆς σωματικῆς, but the Sense is thus more dilute, and more undeterminate.

1. *Why we must all be judged.*
2. *Why this Judgment must be general and Public.*
3. *Why Christ our Judge.*
4. *Why the Awards of this Judgment shall reach and affect us in, or through, the Body.*
5. *and Lastly, I shall observe to you the Influence which these several Prospects ought to have upon us in every Posture and Relation, every Circumstance and Condition, of our present Life.*

1. *I am to inquire, why we must all be judged.*

Now that we are made to be accountable, the Presages and Remonstrances of our own Minds to feelingly assure us, that all the Pains which the Sinner can take to rid himself of the Apprehension can never answer to his Satisfaction. In the Day of Distress, and, sometimes, even amidst the highest Jollities of Life, this gloomy Prospect will haunt him, will embitter the *one*, and will thicken the Darkness and Horror of the *other*.

THE Oeconomy of Providence in its present Distributions of Good and Evil, could never appear with any Lustre and Advantage, never indeed without Soil and Blemish, if there were in Reversion no Day of Reckoning, when all the Irregularities

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gularities of the Scene before us, are to be cleared up and adjusted, and all of us to receive without a single Failure or any one Exception, according to what we have done, whether it be Good, or whether it be Evil.

SUPPOSE all we are doing, or receiving here, to be upon Accompt, and one great solemn Audit appointed for settling the Balance; the little Intricacies and Perplexities which shall involve it in the Interim, will easily then be born with, as they are naturally to be expected, amidst the various Interferings and Entanglements of the *Life which now is*; where it cannot well be, but that some will receive more, and others less, than their comparative Doings and Deservings might, in the Views of strict Justice, claim for them. The Moral of those important Words in the Parable will set all to Rights; * *Son, remember, that thou, in thy Life-time, receivedst thy good Things, and likewise Lazarus evil Things; but now he is comforted, and thou art tormented.*

ON the other Hand; suppose that nothing abides us in Futurity, no Account to be given or taken, no Judgment to come, no Balance to be struck, no Actions to be weigh'd in any Scale hereafter; Events are here so confused and so promiscuous; Innocence so often suffers, so often even for being such; Wickedness is, in so many Instances, triumphant; and the Reason of its being so, is so fre-

* St. Luke 16. 25.

quently owing to its own Excesses, and to the *overflowings of Ungodliness*; that, upon this Supposal, there would be no room to believe the World, or the Things and Persons in it, under any Direction of a wise and holy Governor. And if there were no room for believing that it is *now* under his Care, there would be little Reason to imagine that it was *ever* so. And if there were any Ground of surmizing that it was *never* so; our Ideas of the Creation it self, would gradually dwindle and disappear; and so by losing Sight of our Governor, we should insensibly drop the Notion of our Creator; there being just as much Reason for our Belief of the *one*, as there is for our Perswasion of the *other*; and as much Reason for considering him under the Notion of our Judge, as under the View of our Governor or Creator either.

FOR, observe the Connexion: Did he create the World? Then it was *once* at least under his Care. Was it *once* under his Care? What imaginable Reason is there to believe he would *ever* depart from it? Indeed what Possibility is there of conceiving, that he should alter his Measures, or his Purposes, *in whom is no Variableness, neither Shadow of turning*? Is it therefore *now* under the Inspection and the Care of his All-searching Eye? The Consequence hence is clear and cogent, that the *righteous Lord who loveth Righteousness*, must one Day manifest his never-failing Regards to it. And since the *present* State of Things is upon many Accounts, unfit for, and incapable of, an exact Oeconomy; therefore, it is the most natural
Sentiment

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Sentiment of an humane Mind to expect a future in which shall dwell perfect Righteousness. So that upon the whole; as surely as God is our Creator, he is our Governor also; and as surely as he is our Governor, so sure it is, that we shall all be judged. Proceed we then to inquire

2. Why this Judgment shall be general and public?

For that it is intended to be so, the Text, I think, doth plainly intimate, when it tells us, that we *must all appear before a certain Judgment-seat*; especially when we compare it with other Passages in holy Writ, which describe **the Son of Man*, as coming in his Glory, and all his holy Angels with him; and all Nations as gathered before him; and which represent the *† Dead*, small and great, as standing before God; the Books opened and the Dead judged, out of those Things which were written in the Books, according to their Works. Now,

FOR this, I think, we may assign a very obvious Reason, viz. that the Honour of Providence. requires, and demands such a solemn Vindication.

FOR what concerns our selves alone, somewhat less, perhaps, of Pomp and Circumstance might be sufficient; though even the most private Life hath some Connexion with, some Relation

* Mat. xxv. 31, 32.

† Revelat. xx. 12.

to the Affairs and Actions of others ; as these again have a farther Relation ; and so by some tye or other, the whole Chain of Events, from the Beginning to the Consummation of all Things, will be found cemented and link'd together. Thus it is not easily conceivable, how any single Case should be consider'd, or have its Merits duly estimated, without taking into the Account of it divers Circumstances, which others, as well as the more immediate Agent, may happen to have been concern'd in.

BUT what most of all discovers the Fitness of this Universal Concourse to the Tribunal of our awful Judge, is, that all the World may know and revere the Wisdom, Justice, and Holiness of his several Administrations ; that some dark Scenes may be thence enlightened, and other bright ones appear still more glorious ; that all the Events and Incidents in the great Plot of Life, may have their several Beauties unfolded, their Reasons displayed, their Tendencies to the final Conclusion opened ; and that the deep all-searching Penetration of him who contrived the whole Plan of this wondrous *Poem*, may be thence illustrated with its proper Praises ; that on *one* hand, the *Sons of Perdition* may thence observe the miserable Tendency of their Skill in Mischief, to *Shame and Ruin*, instead of the *Honour and Felicity*, which they were suffer'd for a while to dream of ; how the *Things which they vainly fancied would have been for their Health*, proved to them the direct and apparent *Occasions of their Falling* ; how the *seeming Indulgences of Heaven* to them

in

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in the Success of their miscalculated Aims and Devices, proceeded at Bottom from a *real* Disapprobation, and from a Design of abandoning them to all the fatal Consequences of their own Lusts: On the *other* hand, that the Blessed, with humble Transports of Joy and Wonder, may thence adore those merciful Methods of Providence, which by Instruments, perhaps, of Vexation and Pain, warded off Dangers unseen by them; and made the Injustice or Oppression, the Fraud or Cruelty of others, subservient, in the result, to their Happiness and Safety.

THUS the Souls of the Righteous, enlighten'd with so many Discoveries of the Divine Wisdom and Justice, Holiness and Mercy, will enter upon the Station allotted to them with Dispositions qualified for enjoying it; and with Resolutions fixing them, by the most rational and noble Motives, in an inflexible and steady Obedience. For though we conceive their State will then be unalterable, and their Happiness indefeasible; yet this, we must also conceive, will arise from a constant Tenor and Uniformity, of regular Behaviour and well-directed Choice; when the Motives to Evil shall no longer assault them, and when the Motives to Good shall be ever present with them; so that they will be always *happy*, because always *innocent*, and always *obedient*: And to their constant Choice of being so, their Observations upon the Beauty, Wisdom, and Mercy of the Divine Oeconomy, cannot but contribute in very large Proportions, when they shall have an Opportunity of discerning it in so strong a Light. 3. OUR

3. OUR next Inquiry concerns the *Person of our Judge* ; Why *Christ* is to sustain that Office ? Which seems to have a double View in it, of Honour to the Mediator, and of Mercy to Man. * *The Son of Man*, it is said, *shall come in his Glory* ; and *shall sit upon the Throne of his Glory*. A wondrous Honour this, for any the most exalted among the Sons of Men ! But as Man alone, he were infinitely unequal to such a mighty Province, wherein so many complicated Circumstances are to be weigh'd, so many Hearts searched out, so many Consciences ransack'd, so many Secrets disclosed : Finally, wherein such a long and intricate Chain of Providence is to be cleared and disentangled, and all its various Beauties are to be placed in their true and proper Points of Light. This, I say, is a Task, to which we cannot conceive any Human, any Angelical, any Mind whatsoever, with limited and finite Powers, equal or commensurate ; and therefore it must signally display to that great Assembly of Beings, which shall be collected together at the General Resurrection, the vast diffusive Compass of his Wisdom, and the peerless Honour of his Majesty, when they shall find our august Mediator employ'd in such a weighty Commission, and such an important Trust : To the Terror of his Enemies, and to the Joy of his true Disciples, it will rescue even the *Man Christ Jesus*, from that Contempt and Scorn, wherewith he once was outraged upon *Earth*, and render him the Object of all possible Veneration to the Inhabitants of *Heaven*. But the

* Mat. xxv. 31.

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Persons then before him will find their particular Account and Comfort, in having him for their Judge, who is a Partaker of their Nature, and who hath felt in it all its innocent, and truly pitiable, Infirmities. The Splendor of the Deity, would be too bright, and too amazing, too terrible, and too dazling, to be encountered by us, were we to plead our last Cause before it, unveil'd, and unabated, by the Shade of our Humanity. Instead of any favourable Excuses, any Pleas of Mitigation, for the Frailties of our weak and degenerate Condition, our Tongues would cleave, in that Case, to the Roof of our Mouths ; and, whatever the Searcher of Hearts might, in his infinite Mercy, judge of us, it could not so well appear to the Satisfaction of that vast Company, what were the true and intrinsic Merits of our respective Causes ; and consequently one great End of that solemn Assembly would be lost and frustrated.

WE justly claim and value it as our Privilege to be tried by our Peers, or Equals. They are most likely to make us all equitable, and fair Abatements, and to allow us any reasonable Plea, the Force of which they can, in some Measure, feel. This will naturally give to compassionate Delinquents, all decent Measures of Assurance and of Trust, which may be deemed of any Consequence to their Apology and Defense ; and will take off all just Objections, which might be started upon the Difficulties arising from Surprise and Terror in them. But when the Judge is known to have befriended the
Persons

Persons appearing at his Tribunal, in the very highest Degree, and in the most amazing Proofs of his Benevolence towards them ; He must then be acknowledged as the most proper Arbitrator, one whom, themselves, if they might, would, with all Gladness and Preference, elect into the Office. — Farther yet, and

4. WE are to consider, *why the Awards of this, his, Judgment shall reach and affect us, in, or through, the Body.*

THE *Person* (say some) should *suffer*, which hath *sinned* ; or should be *rewarded*, which hath paid its expected *Obedience*. Now the *Person* consists of Soul and Body in Conjunction : And yet it is agreed by all who reason in this Manner, that the Soul is the only Part of us, which is capable of receiving either Punishment or Advantage ; that the Soul alone can and doth direct those Actions, which entail the *one* or the *other* upon the Doer of them ; so that the Soul is to be consider'd as singly the moral Agent ; and therefore it should seem, that the Laws of Justice have no Demand upon any other Part of our Composition.

BUT what I humbly conjecture to be the true and formal Reason of the Interest which our Bodies are represented to have in our future State, is the peculiar *make* of an *human Soul*, as originally form'd by the Will and Wisdom of our Great Creator, to act, and to perceive, in a suitable *Body*, as in its proper *Vehicle*. The Scriptures
do

do indeed describe to us the State of Separation, as more desirable than our Present, to * *the Spirits of just Men* : But then they also describe it as a State of some Languor, some Uneasiness, and of much and ardent Desire to be *made* more perfect.

UPON the Whole; it is highly credible, that the several Perceptions of Pain and Pleasure, would not affect an *Human Mind*, in a Manner so exquisite, nor so awakening, when *divested* of a *Body*, as when *cloathed* with one. The Frame of our *present* Bodies is indeed *corruptible*, and the Inlet to a great deal of Uneasiness and Guilt : And let it hereupon be observed, that this make of them may be so exalted by the Great Divine Artificer in a *future* Life, as shall render them yet more susceptible of any Impressions, which the Views of his Justice, shall determine to be proper for them; and so may exhibit, with the stronger Efficacy, the *Vessels of Wrath*, as Objects and Monuments of his Everlasting Displeasure, to innumerable Worlds within his vast Dominions.

ON the other Hand, by the same Wisdom which hath so *fearfully and wonderfully made* us, a *righteous Soul* may have a *Body* prepared for it, in such apt Proportion to its Progress in *Righteousness*, as shall let in upon it the just Measure of the Reward designed for it.

* Compare 2 Cor. v. 6. and Phil. i. 23. with Heb. xi. 40. and with Revel. vi. 10.

THERE is nothing harsh, nothing incongruous, nothing of difficult Digestion, in this whole Supposal; *Revelation*, as I think, favours it; *Reason* hath nothing, which I can see, to object against it; and therefore, it may pass, I should imagin, for a probable Reason, why we are to receive in, or through, the *Body*, according to what we have done, whether it be good or bad.

5. and Lastly, I would observe to you the Influence which these several Prospects ought to have upon us, in every Posture and Relation, every Circumstance and Condition, of our present Life.

Now in order to give them their proper Weight with us, our Sense of them should be strong and lively, constant and habitual; uniform and extensive throughout all the Instances and Offices of Duty.

1. I say, a strong and lively Sense of these Things, should with great Care and Diligence be imprinted upon our Thoughts. For can any Thing be more important, more momentous, to us, than the View of meeting our God, and his Christ, in Judgment? Is there any Thing in this fleeting and transient Life, to be named in the Comparison with an Issue, which shall affect us in our nearest and most concerning Interests, and then is design'd to abide for ever by us? What can the Pleasures or Profits of the present Season bid as an equivalent for the Risque of our Souls, or the Neglect of that *Salvation*, which is intended for them? *Pleasures!* of a Moment's

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Continuance, to be succeeded by *everlasting Torments*; or *Profits*, which can serve us only in a false Taste, and a mistaken Estimate of Things, and these to be purchased at the dreadful Expense of our Creator's Favour, and of all our Hopes thereupon depending!

IMAGIN the Dawn of that tremendous Day to be breaking upon you; your selves just awaking from the Sleep of Death, and preparing to bear your respective Parts in that solemn Audit: Think what you then would give, or what you would not be content to part with, for the *Answer of a good Conscience*, to the several Queries of your awful Judge. What you *then* may lament with *weeping and wailing and gnashing of Teeth*, with fruitless Tears, and Anguish of Soul inexpressible and unsupportable, you may *now*, if you please, consider to the Purpose; and, by a due Improvement of this single Thought, may be wise for Eternity, and happy for ever. Especially if you would

2. ENTERTAIN it with Frequency and *Constancy*, dwell a great deal upon it, and work it into an *habitual* Principle of Action; if you would suffer it to meet you at your Entrance upon any thing of a dubious or suspected Aspect; and put the Question to your own Hearts; "What Face will this bear, or what answer shall we make for it, at the Judgment-seat of Christ?" This would repress the Insolence of Vice, and try the Complexion of the most daring Sinner.

C 2

3. LET

3. LET this Apprehension of your Appearance at the Judgment-seat of Christ, not only be strong and lively, constant and habitual ; but let it also be uniform and extensive throughout all the Instances and Offices of Duty. Let every Thought, and Word, and Action, carry some Tincture of it ; and then your whole Conversation will be as becometh the Gospel. Remember that he who commanded one Duty, commanded another ; that he who forbid one Instance of Transgression, forbid also another, and will take an Account of all ; that every Passion, exceeding its Rule and Boundary, is noted in a Book, and recorded for a Reckoning ; that the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life, (one as well the other) are Articles, which, if here left uncancell'd, will there be found standing out against you ; never to be struck off, never to be forgiven you. For there the Worm dieth not, and the Fire never shall be quenched.

I have chosen this Subject, wherewith to close up my Ministry amongst you, as it is of the last Importance to you and me, and the finishing Event, which must consign us all to our Fate for ever. It is not within the Compass of my Power, to make you any better or more useful Return, for your manifold Favours, * early begun, and long continued to me, than, from the Views which I have now been laying before

* 17 Years ago.

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you, to beseech * *you in Christ stead*, that you *would be reconciled unto God*. For in very Deed; † *my Heart's Desire and Prayer to God for you is that you may be saved*.

To this great End, if I have at any Time, or in any Degree, contributed, by any Word of Exhortation, any Help of Instruction, any furtherance given to the *Doctrine of Christ*, any due Improvement of its *Principles*, any just Enforcement of its *Precepts*, or any fit Application of its *Motives*; may God have the Glory, my self the Pardon of my various Frailties; and may some worthy Successor, with a *more* able and masterly Hand, finish the imperfect Structure of his *less* able Predecessor!

If through much || *Infirmity of the Flesh*, I have hitherto *preach'd the Gospel to you*; yet I hope you will allow me to make (as I do) this solemn Declaration, that I have preach'd it with *Simplicity* and upright Meaning; and, for the rest, with such a *Measure of Ability as God hath given me*. But herein I *am manifest* to the great Searcher of all our Hearts; and, in that View of Comparison, †† *with me it is a very small Thing that I should be judged of you, or of Man's Judgment*; and yet I depart not from my *Trust*,

* *Verse 20th of this Chapter.*

† *Rom. x. 1.*

|| *Gal. iv. 13.*

†† *Corinth. iv. 3.*

that

that I am also *manifest in your Consciences* ; although I commend not my self again unto you. But if ever I have found *Favour in your Sight* ; if ever you have *inclined your Ears unto the Words of my Mouth* ; Let *these* (the last I shall ever speak to you in my present Capacity) sink deep into your Hearts ; *there* let them have a peculiar Weight and a lasting Influence.

Set the Lord always before you : Consider yourselves, upon each proper Occasion, as in the Presence of your holy Judge ; *that Presence*, to which you will be one Day summon'd, with all the Pomp of Heaven, and all the Convulsions of an expiring World, to attend and to awaken you ; so behave in every Circumstance of Life, that you may have no Reason to dread the End of it ; that, since the Relation, which hath subsisted so long between us, is now to be dissolved, if we have no farther Intercourse in *this* World, we may meet together in the *next*, with Gladness in our Countenances and Joy in our Hearts. *There* am I to account for my Ministry ; and *there* are you, for the Uses you have made of it.

ON my Part ; 'tis my Comfort, that I have shunned no fit Opportunity, of *declaring to you*, whatever I could of, the *whole Counsel of God*. Upon you, I conceive, it is incumbent to be careful, that you ** receive not the Grace of God*

* 2 Cor. vi. 1.

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*in vain. O ! my Brethren, as my *Mouth is open unto you, so my Heart is enlarged. You would indeed be † my Joy and Crown; if any Service done you in your Spiritual Interests, any Addition to your Happiness, any Increase in the Degrees of your future Glory, might be placed to my Account in the great Day of Retribution.*

†† If there be therefore any Consolation in Christ, if any Comfort of Love, if any Fellowship of the Spirit, if any Bowels and Mercies; fulfil ye my Joy.

Finally, Brethren, Farewell; || Be perfect, be of good Comfort, be of one Mind, live in Peace; that so the God of Love and Peace may be ever with you!

** 2 Cor. vi. 11.*

† Phil. iv. 1.

†† Phil. ii. 1, 2.

|| 2 Corinth. xiii. 11.

F I N I S.





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THE genuine Works of St. Cyprian, Arch-Bishop of Carthage, and Primate of all Africa; who suffered Martyrdom for the Christian Faith, in the Year of our Lord 258; together with his Life, written by his own Deacon Pontius, all done into *English* from the Oxford Edition, and illustrated with diverse Notes: To which is added, a Dissertation upon the Case of Heretical and Schismatical Baptisms, at the Close of the famous Council of Carthage, held in the Year of our Lord 256, whose Acts are also herewith published.

The Penitential Discipline of the Primitive Church, for the first 400 Years after Christ; together with its Declension from the fifth Century, downwards to its Present State Impartially represented.

A Regular Succession of the Christian Ministry, asserted in a Sermon preached at the Visitation of the Right Reverend Father in God, John Lord Bishop of London, held in the Parish-Church of *Ipsington*, Nov. 19. 1719.

The Recompenſe of Virtue: Or, the Juſt Man's Character, ſet forth in a Sermon, Preach'd at the Funeral of Mr. Richard Blundel, an Eminent Surgeon of this City, who departed this Life, May the 27th, 1718, in the 59th Year of his Age, and was inter'd in the Church of St. Lawrence Jewry, the 2^d of June following.

A Sermon preach'd before the Honourable Houſe of Commons, at St. Margaret's-Weſtminſter, on Tueſday, January the 30th 1721, being the Aniverſary-Faſt for the Martyrdom of King Charles the Firſt.

A Sermon Preach'd before the Right Honourable the Lord Mayor, the Aldermen, Sheriffs, and Governours of the ſeveral Hoſpitals of the City of London, in St. Bride's Church, on Wedneſday in Eaſter-Week, being the 28th Day of March, 1722.

A Deſenſe of our Conſtitution in Church and State, &c.

All theſe by NATH. MARSHAL, D. D. and
Canon of *Windſor*.